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# Historical Sermon,

Preached by the Pastor,

Rev. Robert L. Bachman, D. D.,

In the Second Presbyterian Church,

Knoxville, Tennessee,

September 23, 1906.





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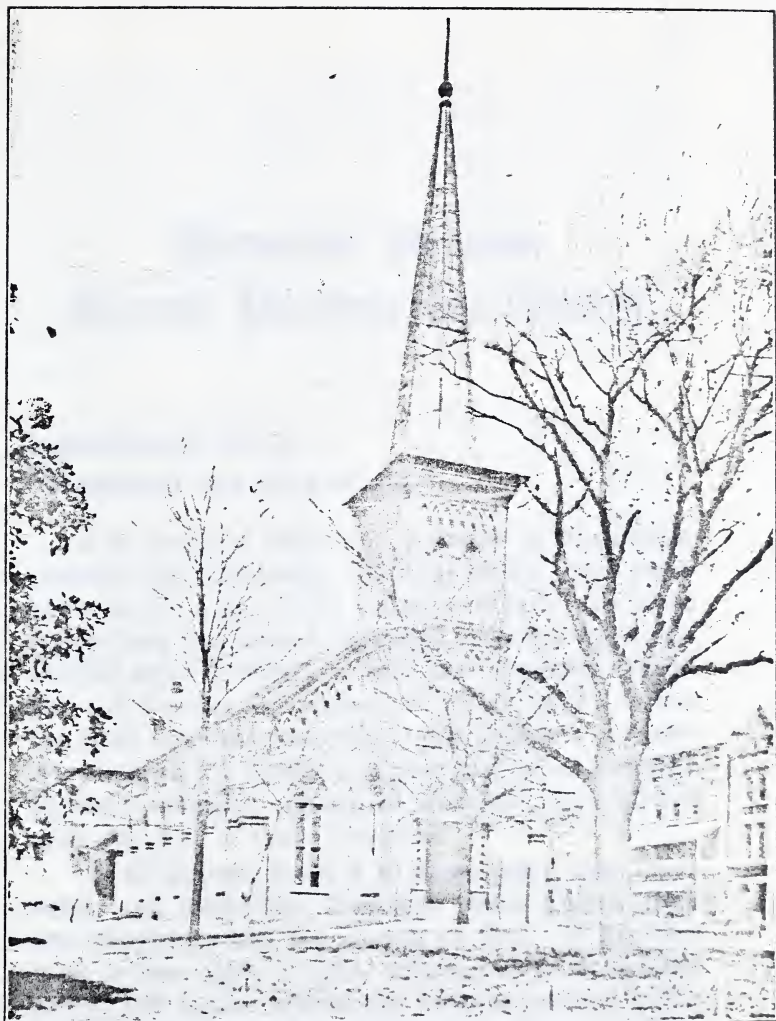
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## Historical Sermon

### Second Presbyterian Church

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**Deuteronomy 32: 7.**

**"Remember the days of old."**

The study of history is a source of knowledge, pleasure and inspiration. It leads to the great storehouse of the past, where events and facts are found which have exercised a moulding influence upon succeeding ages; it brings to light long forgotten characters and customs, the memory of which sheds a softening effect upon the present, and fills the heart with tender pleasures; it incites to higher and holier purposes, presents examples worthy of imitation, and kindles anew the fires of noble ambitions.

In all history, there is no department more interesting and instructive than that which centers upon and revolves about the church of God. It stretches back to the origin of man, widens out to momentous sacred and secular events, and reaches forward to the consummation of God's redemptive purposes respecting this lost world. The church at large is replete with interest and inspiration. The same is true of





its constituent parts. Wherever a few Christian believers have been organized into a church, there will be found facts and incidents worthy of enduring record, the recounting of which will incite future generations to a stronger faith, to greater self-denial, and to a nobler service. So it is eminently fitting for us to "remember the days of old;" to review the history of this particular church, and to learn lessons from it which shall make us wiser and more useful in our day and generation.

The Second Presbyterian Church of Knoxville was organized October 24, 1818. At that time there were about five hundred people in the village. It had two churches, the First Presbyterian, organized in 1796, and a Methodist church. At first, the congregation worshipped in the court house, and was ministered to by Rev. Isaac Anderson, of Maryville. The text upon which he preached his first sermon was Acts 10: 29. "I ask, therefore, for what intent ye have sent for me."

About one year after the organization of the church, it commenced the erection of a house of worship. Unto this end the following subscription paper was circulated:

"We, whose names are subscribed hereunto, promise to pay to John Webb, treasurer of the Second Presbyterian Church in Knoxville, the sums annexed to our names, for building a meeting-house for the use of said church and congregation, which house is to be built on a lot obtained from Col. Gideon Morgan, lying west of Prince street. As witness our hands, this 22nd day of October, one thousand, eight hundred and nineteen."





**REV. ISAAC ANDERSON, D. D.,  
1819—1829.**

Born near Lexington, Va., March 26, 1780. Licensed to preach the gospel by the Presbytery of Union 1802. Preached to the Washington Church, Tenn., 1802; to the New Providence Church, Tenn., 1812; to the Second Presbyterian Church of Knoxville, Tenn., 1819. President of the Southern and Western Theological Seminary, and Professor of Didactic Theology, Maryville, Tenn., 1822. Died at Maryville, January 28, 1857.

*2nd Presbyterian Church was organized on  
Oct 24, 1818 at Knoxville, Tenn. - There were  
500 people in " " " " at that time  
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Rev Isaac Anderson.*



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**REV. JEFFERSON E. MONTGOMERY,  
1831—1838.**

After long and diligent search, no picture of Mr. Montgomery could be secured. And no knowledge of the subsequent events in his ministry could be obtained.





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The names attached to this subscription paper are as follows: John Webb, John McCampbell, Archey Rhea, Isaac Anderson, James King, William C. My-natt, Enoch Parsons, Hugh Brown, John Boyd, James Maxfield, John Brooks, John Taylor, John Hillsman, Hugh Murphy, William Blany, J. W. Blackwell, Joseph Vance, Elijah Hickey, John M. Callin, John M. Cullen, William S. Howell, Thomas Craighead, Joseph Jackson, Bolling Smith, Joseph C. Strong, S. D. Jacobs, William Bowen, W. Linsey, M. D. Bearden, John Jarnagin, F. S. Heiskell, James Anderson, John Sutherland, Carter Dews, Robert King, David Bell, Samuel Bell, John Meek, Thomas Cumming, William Knox, Moses Renshaw, William Craighead.

This list contains forty-two names. The largest amount subscribed by any one was one hundred dollars, and the smallest amount was two dollars. The sum collected on the subscriptions was about six hundred and sixty dollars. Some of the subscriptions were paid in work, some in shingles, some in nails, and one, of fourteen dollars, was paid in "brown paint."

The lot purchased of Col. Morgan contained one acre of ground, and cost three hundred dollars. The building erected upon it was a plain brick structure, forty feet wide and seventy-five feet long. It stood on the south side of the lot, directly in front of the present building. It was erected in the fall and winter of 1819, and dedicated in the spring of 1820. When the congregation first occupied it, the walls were not plastered, there was no ceiling, the floor was made of rough boards, the seats were rude benches, and a rough platform constituted the pulpit. This incompleteness was



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remedied in the passing of time, and ere long the building was neat and comfortable. It rendered service to a growing congregation for nearly forty years. During that time it witnessed many gracious revivals and large ingatherings to the fold of Christ. In its later days, it was the scene of an interesting and unique historical event. For long years the question of slavery was under discussion. As the years passed, that discussion became more widespread and intense. It not only occupied a conspicuous place in the state, but it invaded the Christian church, and there caused many bitter dissensions and divisions. In the New School General Assembly of the Presbyterian Church, held in Cleveland, Ohio, 1857, such advanced ground was taken as to discredit slave-holding members of the church, in bringing charges, directly or indirectly, against their Christian character. This action aroused intense feeling throughout the slave-holding states, and resulted in a convention held in Richmond, Va., August 27, 1857. The Hon. Horace Maynard, an elder of this church, was unanimously elected president of the convention. A report was presented, and after prolonged discussion, it was adopted. A portion of its preamble and resolutions is as follows:

“Whereas, In the judgment of the Convention, there is no prospect of the cessation of this agitation of slavery in the General Assembly so long as there are slave-holders in connection with the church; therefore,

“Resolved, That the Convention recommend to all the Presbyteries in the Presbyterian Church, which are opposed to the agitation of slavery in the highest judicatory of the Church, to appoint delegates to meet at





**REV. WILLIAM MACK, D. D.,**  
**1840-1843.**

Born at Flushing, N. Y., 1807. Graduated from Union College, N. Y., and Princeton Theological Seminary, N. J. Licensed by Presbytery of New York, 1834. Preached to Third Presbyterian Church, Rochester, N. Y.; Second Presbyterian Church, Knoxville, Tenn.; First Church, Columbia, Tenn. The latter part of his life was devoted to evangelistic work, in which he was very successful. Died at Columbia, S. C., January 10, 1879.





Knoxville, Tenn., on the first Thursday in April, 1858, for the purpose of organizing a general Synod under the name of The United Synod of the Presbyterian Church in the United States of America."

According to this recommendation, and at the time appointed, representatives from twelve Presbyteries, coming from Virginia, Tennessee, Alabama and Mississippi, assembled in the Second Presbyterian Church of Knoxville, and after deliberation, organized "The United Synod." Rev. Charles H. Read, D. D., of Richmond, Va., was elected moderator, and Rev. Joseph H. Martin, then pastor of this church, was elected permanent clerk of the Synod. It adjourned to meet on the third Tuesday of May, 1859, in the Second Presbyterian Church of Lynchburg, Va. In 1864, the United Synod, through its Presbyteries, went into the Old School Church, South. For some time this church remained independent and then went back into the New School General Assembly. The Old and New School Assemblies united in 1870.

In the fall of 1858 a subscription paper was circulated for the purpose of raising money with which to build a new church. No subscription was to be binding until twelve thousand dollars were pledged. This amount being secured, a building committee of seven was appointed, consisting of J. J. Craig, T. C. Lyon, Perez Dickinson, James H. Cowan, J. Fouche, T. J. Powell and A. A. Barnes. Mr. Dickinson declining to serve on the committee, Hon. R. J. McKinney was elected to fill the vacancy. The building committee thus constituted, elected an executive committee consisting of James H. Cowan, A. A. Barnes and J. Fouche.





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In the summer of 1859 a contract was let for building the new church. The contract for brick work was awarded to S. T. Atkin, and for the wood work to Benjamin Fahenstock, the architect of the building. Ground was broken for the foundation about the first of September, 1859, James H. Cowan, chairman of the executive committee, removing the first spadeful of earth, and the second spadeful was removed by his son, Perez Cowan. The work of construction was completed within eight months. Frescoing and furnishing required still further time. The marble pulpit was manufactured in Baltimore, Md. Everything being in readiness, the church was dedicated to the worship of God, November 11, 1860. Rev. Frederick A. Ross, D. D., preached the sermon, taking as his text Haggai 2: 9—"In this place will I give peace." Rev. J. H. Martin, pastor of the church, offered the prayer of dedication. The entire cost of the building was fourteen thousand, two hundred and thirty-six dollars.

In February, 1853, Horace Maynard bought of George W. Churchwell the lot on which the chapel now stands, paying for it five hundred dollars. In March, 1861, he deeded this lot in trust to Perez Dickinson, who loaned the church two thousand dollars with which to erect the chapel and pay some indebtedness upon the church building, on the condition that when this amount was refunded him, Mr. Dickinson would transfer the title of the property to the trustees of the church, which he did in due time. So Mr. Maynard gave the chapel lot to the church. The building erected upon it was constructed out of the brick and material of the old church, and cost two thousand, two hundred and nineteen dollars.





**REV. JOSEPH H. MYERS, D. D.,**  
**1845—1851.**

Born at Waterford, N. Y., Oct. 29, 1817. Graduated from the University of Vermont, and Union Theological Seminary, N. Y. Ordained to the gospel ministry in 1843. Preached at East Poultney, Vt.; Second Presbyterian Church, Knoxville, Tenn.; St. Augustine, Fla.; Plainfield, N. J.; Milton, N. Y.; Fernandina, Fla. Died at Washington, D. C., Nov. 10, 1890.



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When the new church was completed and dedicated, its pews were rented to the highest bidders, and in this way its current expenses were met. This system was not only a source of revenue, but of much friction. About eight years ago it was abandoned, and the weekly envelope system was introduced. It has given greater harmony and success.

In the winter of 1862, a committee consisting of A. A. Barnes and Alvin Barton, was appointed to set out shade trees upon the church grounds.

During the Civil War, more or less of distraction and distress came to the church. Many long-time friendships were disrupted along the line of political cleavage. For a considerable time the Federal government used the church as a hospital for sick and wounded soldiers. On July 20, 1864, the following resolution was adopted by the session:

“Resolved, That the Session memorialize the military authorities here in command, to restore for the use of the church the house of worship now, and for a number of months past, occupied as a military hospital.”

The body of General William P. Sanders, who was mortally wounded in the beginning of the siege of Knoxville, November 18, 1863, and who died the following day, was buried upon these grounds by lamp-light at night. Afterward, his body was removed to his native state, Kentucky.

In 1874 and 1875, an addition of four rooms was made to the chapel at a cost of five thousand, one hundred and fourteen dollars. This work is mainly credited to the ladies of the congregation, who had raised





two thousand dollars as a chapel fund, before the erection of the new building was undertaken. Their zeal and efficiency stimulated the officers and members of the church and congregation to carry forward the work to completion.

In 1881, the church was enlarged by extending it northward some fifteen feet. At the same time the old windows were replaced by new ones, and other needed repairs were made. The entire expense amounted to four thousand, one hundred and forty-seven dollars.

In 1883, the pastor's study was added to the church, and a new organ, costing three thousand, four hundred and sixty dollars, was placed in rear of the pulpit. The whole amount expended at this time was five thousand, nine hundred and ninety-six dollars. In August, 1903, the auditorium was newly frescoed, the wood-work was repainted and other minor repairs were made, all costing about six hundred dollars.

Taking the original cost of the church and chapel, and the cost of the additions made to them, there has been an outlay upon them to the amount of about thirty-three thousand dollars.

The question of selling a part or all of the church lot arose more than thirty years ago. During that period it caused much discussion and dissension in the congregation. There were various opinions respecting the disposition of the property. Repeated offers for it, the encroachment of business upon it, and the increase of noise about it, emphasized upon the minds of many the growing necessity of its disposal.





**REV. JOHN W. CUNNINGHAM,**  
**1845-1846.**

Born in Washington County, Tennessee, in 1803. Took literary course at Washington College, Tenn. Graduated from Princeton Theological Seminary, N. J., in 1829. For a time, Professor of Biblical Literature and Exegesis in Theological Seminary, Hanover, Indiana. Preached at Jonesboro and Knoxville, Tenn.; LaPorte, Ind.; Nova, Lena and Naperville, Ill. Died at Naperville, Ill., February 8, 1874.



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Prince Street, on the east side of the property, was very narrow. As it became more and more congested with traffic, the city government made the church a proposition to buy a strip thirteen feet wide, the whole length of the property, for the purpose of widening Prince Street. For this portion of the lot, the city agreed to pay three thousand, seven hundred and fifty dollars, on the condition that the church would give fourteen feet for a sidewalk. This proposition was accepted, and the trustees deeded the property to the city, May, 1901. This transaction necessitated the removal of the row of old trees, which for long years had shaded the east side of the lot. In widening the street a few graves were opened at the northeast corner of the grounds. The trustees of the church bought a burial lot in New Gray Cemetery, to which the remains in these graves were removed.

In January, 1905, an offer of one hundred and three thousand dollars was made for the entire property, but it was not accepted. In one form or another, the question of selling the property constantly presented itself in the following months. A number of congregational meetings were held for its consideration. Finally, the long-disturbing problem was solved in September, 1905, when the entire church property was sold to F. L. Ambrister and B. H. Sprankle, as agents, for one hundred and thirty-seven thousand, five hundred and one dollars.

Following this action, the trustees of the church were instructed by the congregation to remove all the graves on the lot to some one or more of the regular incorporated cemeteries, and to give to friends the





privilege of removing their own dead if they preferred to do so. This delicate and solemn work of removing the dead was relegated to Mr. Louis Ruckart, who performed it with all the order, delicacy and reverence possible. Arrangements having been made with the officers of Woodlawn Cemetery, most of the remains were re-interred there. The trustees of the church hold the deeds of these burial lots. At least one hundred and fifty graves were removed from the church grounds. The vast majority of them had no stones to tell even the names of those who slept.. Wherever there was a stone record, it was carefully removed with the remains over which it stood, and placed beside them in their new resting place.

In selling its property, the church reserved the right to worship in the old building for one year, before giving possession; and it at once appointed a committee of seven, which was empowered to buy a new lot and erect upon it a new church and a manse. This committee consisted of John B. Minnis, Edward G. Oates, Hugh W. Lynn, Lewis H. Spilman, William H. Roberts, Edward R. H. Maynard and Evan J. Davis. In November, 1905, the committee, with the concurrence of all the officers of the church, bought the property at the corner of Church and Walnut streets for forty-eight thousand dollars. Soon after this purchase, the committee employed Mr. Isaac Pursell, of Philadelphia, Pa., as architect. He engaged as local architect, George E. Mathews, of this city, and of the firm of Mathews & Broome. When Mr. Pursell's plans and specifications were accepted by the committee and submitted for bids, the contract for general construc-







**REV. JOSEPH H. MARTIN, D. D.,  
1851—1863.**

Born near Dandridge, Tenn., August 11, 1825. Graduated from the East Tennessee University at Knoxville, 1843, and from Union Theological Seminary, N. Y., 1846. Preached to the Second Presbyterian Church, Knoxville, Tenn., and the First Presbyterian Church, Atlanta, Ga. Died at Georgetown, Ky., Feb. 7, 1887.



tion was awarded in April to John W. Emery, of Philadelphia, Pa., and the stone work to the Fenton Construction Company, of Knoxville. The first brick in the new church was laid by the pastor, Rev. R. L. Bachman, June 11, 1906. The summer was excessively rainy, and in consequence the foundation work of the building was much delayed. With simple and appropriate religious services the corner-stone of the church was laid August 15, 1906. It was placed in the northeast pilaster, and contained the hermetically sealed copper box, in which were articles and records calculated to instruct and interest those who may see them in the far-off years.

The following clergymen have ministered to the church:

Rev. Isaac Anderson aided in organizing the church, and ministered to it ten years, giving over his labors in 1829.

Rev. Jefferson E. Montgomery came to the church in 1831 and remained till 1838.

Rev. William Mack entered upon his work as minister to the church in 1840 and served it till 1844.

Rev. John W. Cunningham preached to the church from 1845 to 1846.

Rev. J. H. Myers entered on his ministry to the church in 1847 and retired in 1851.

Rev. Joseph H. Martin came to the church in 1851 and gave over his service to it in 1863.

Rev. Rufus P. Wells ministered to the church from 1865 to 1866.

Rev. Nathan Bachman entered upon the work of the church in 1866 and continued his labors till 1876.

Rev. F. E. Sturgis ministered to the church from 1877 to 1884.



Rev. W. E. Ijams filled the pulpit for a time, but failing health compelled him to retire.

Rev. Thomas S. Scott served the church from 1885 to 1887.

Rev. Robert R. Sutherland was installed pastor of the church in 1887 and resigned in 1896.

Rev. Robert L. Bachman entered upon his work in the church September, 1896, and was installed pastor the following December. The installation was of an unusual character, from the fact that three brothers of the pastor took part in the services: Rev. Nathan Bachman preaching the sermon, Rev. John Lynn Bachman giving the charge to the pastor, and Rev. J. W. Bachman delivering the charge to the people. Excepting Revs. T. S. Scott, Nathan Bachman, F. E. Sturgis and Robert R. Sutherland, all the former pastors of the church are dead.

The first elders of the church were: Archibald Rhea, John McCampbell, Thomas Craighead, Joseph Brown and John Taylor. In the passing of time the following were elected to the eldership: John Webb, 1824; William S. Howell and Thomas Rodgers, 1829; Hugh Brown, James H. Cowan and Hugh A. M. White, 1836; Campbell Wallace, 1845; Jesse Lincoln, Solomon D. Jacobs and Horace Maynard, 1849; John R. Henry and Robert N. McEwen, 1865; David Richardson, 1867; F. F. Atwell, B. P. Stacy and Henry Page, 1870; James Rodgers, William B. Adkisson and Oscar B. Smith, 1872; A. A. Barnes, William P. Washburn and C. E. Lucky, 1876; Samuel T. Logan and William E. Gibbins, 1883; James Lynn, John L. Rhea, John B. Minnis and P. C.





**REV. RUFUS P. WELLS,**  
**1865—1866.**

Born at Whately, Mass., February 4, 1818. Graduated from Amherst College, 1842, and from Union Theological Seminary, N. Y., 1845. Preached at Jonesboro, Tenn.; Prairie du Sac, Wis.; Thornton, Ind.; Knoxville, Tenn.; Gilbertsville, Mass.; Southampton, Mass.; Mason, N. H. Died at Norton, Mass., May 25, 1877.







Clafflin, 1888; James Thomson, 1893; Nathan D. Barrows and Thomas A. R. Nelson, 1899; Edward G. Oates, Hugh W. Lynn and James D. Hoskins, 1902.

From this record it appears that, from its organization to the present time, the church has been served by thirty-nine ruling elders. A large majority of this number have fallen on sleep, while a few removed to other churches. During the present pastorate, five elders have been called away by death.

For nearly thirty years the church had no deacons. During that period the elders and pastors met all the official responsibilities of the congregation. The first deacons were elected in 1847. They were Horace Maynard, A. R. Champe, James Rodgers and James McCaffry. As time passed, others were elected as follows: Daniel L. Coffin and A. A. Barnes, 1853; J. B. G. Kinsloe, 1854; F. F. Atwell and W. B. Adkisson, 1865; Thomas H. Heald and O. B. Smith, 1871; William P. Washburn, C. E. Lucky and Robert M. Rhea, 1872; W. O. White, William E. Gibbins and Samuel T. Logan, 1876; Hugh W. Lynn, H. C. Squire, Samuel R. Ogden, Edward S. Sheppard, 1883; William P. Chamberlain, Edward G. Oates and Lewis H. Spilman, 1893; Edward R. H. Maynard and James D. Hoskins, 1901; Charles H. Brown, John B. Jones, Robert L. Foust and John P. Kern, 1902; Evan J. Davis, Andrew H. Nave and William C. Ross, 1906. This makes a roll of thirty-two deacons. Thirteen of this number were subsequently elected elders. While it is quite customary in the Presbyterian church for deacons to be elected elders, yet there is no law requiring such succession. The members of the church have the fullest liberty pos-



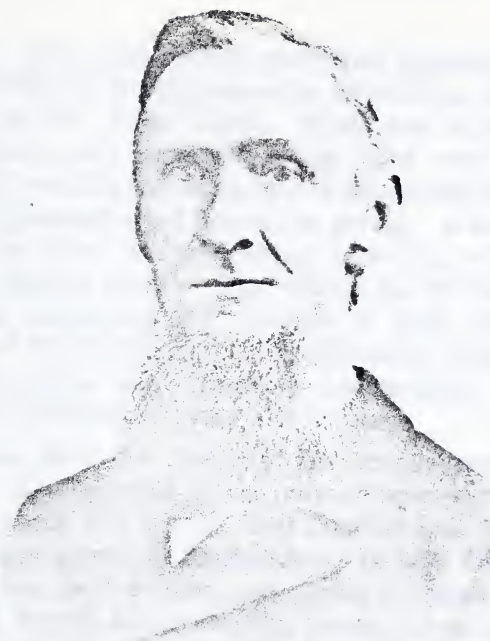
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sible in electing whom they please to be their elders and deacons.

The original trustees of this church were John Webb, James King, John M. Cullen and James Anderson. There is no record as to the time of their election. Others were elected as follows: S. D. Jacobs, David L. Hope, Campbell Wallace, Hugh L. McClung, Andrew R. Humes and Samuel Mansfield, 1842; Perez Dickinson, N. Gammon, J. A. Rayl and James R. Cocke, 1854. It was found in 1870 that all the trustees had died or removed from the congregation, except Perez Dickinson. So all seats were declared vacant, and a new board of trustees was elected, consisting of Perez Dickinson, James Rodgers, Charles J. McClung, William P. Washburn and Alvin Barton. A. J. Albers was elected to the board in 1889; Oliver P. Temple and Edward G. Oates in 1902, and Peter Kern in 1905.

Just when the Sunday-school of the church was organized cannot be determined. In this matter, as in others, the records of the church are imperfect. Evidently the Sunday-school was in existence before the year 1832. The superintendents of the school have been the following, and in the order named: Hugh A. M. White, James H. Cowan, Campbell Wallace, James H. Cowan, John R. Henry, James H. Cowan, third term and until his death; William P. Washburn, F. F. Atwell, William P. Washburn, John B. Minnis, Edward G. Oates, Thomas H. Heald, Edward G. Oates and John B. Jones, the present superintendent. Mrs. Margaret McClung was the first superintendent of the primary department. She was succeeded by Mrs. Ella L.





**REV. NATHAN BACHMAN, D. D.,**  
**1866—1876.**

Born near Kingsport, Tenn., Dec. 13, 1832. Took literary course at Emory and Henry College, Va., and Seminary course at Princeton, N. J.; Union Seminary, N. Y., and Union Seminary, Va. Licensed to preach the gospel by the Presbytery of Holston, 1862. Preached to Presbyterian Church at Kingsport and the Second Presbyterian Church of Knoxville, Tenn. Since resigning the pastorate in 1876, he has been engaged in evangelistic work to the present time.





Fisher. For about twenty years this department has been faithfully superintended by Miss Ellen Rhea, assisted by Mr. James Lynn. While the school has never been very large, yet it has done most helpful work in teaching the Bible, and in developing its members in systematic and benevolent giving. A few years since, the school was reorganized according to the system of graded lessons. This change has proved beneficial in stimulating the scholars to more thorough study of the Scriptures, to memorizing them more largely, and to more generous contributions to the cause of missions at home and abroad.

Soon after the Civil War the church gave attention to mission work in the city. There were many needy places, but the one first selected was the little community known as Shieldstown. In 1868 a Sunday-school was started there, and during the same year a lot was bought and a building erected upon it at the cost of seven hundred and fourteen dollars. This work was carried on chiefly by the laymen of the church. Among those who did most to inaugurate and establish the mission were Thomas H. Heald, B. P. Stacy, William P. Chamberlain, J. B. Clotworthy, Charles A. Ogden, A. J. Albers, O. B. Smith, F. L. Boggs, and William E. Gibbins. The mission remained under the care of the Second Church for more than twenty years, and during that time a number were hopefully converted and united with the church. As this number increased and the mission became stronger, encouragement was given to the organization of a church on that territory. So in December, 1889, the Second Church authorized its trustees to transfer its





Shieldstown property to such an organization whenever it was duly effected. Soon after this, the Bell Avenue, or the Fifth Presbyterian Church, as it is now known, was organized. It has become a prosperous, influential and self-supporting church. This is the sequel of the Shieldstown mission.

Sometime in the year 1877, the Hillside Mission, on South Seventh Street, was inaugurated. Its origin was in a little Sunday-school class taught by Miss Lulie Barnes, a member of this church. The work developed, and was first superintended, under the authority of the session, by Elder A. A. Barnes. He was followed by William P. Chamberlain as superintendent. Under his administration and largely by his effort, the Hillside Chapel was built at a cost of about eight hundred dollars. The lot upon which it stands was given by Professor John K. Payne. Mr. Chamberlain resigned from the superintendency in 1888. Those who followed him in this position were John B. Minnis, L. Havey and James D. Hoskins. Under all these brethren, good and faithful work was done. At times the school was large and flourishing. Many of its scholars confessed Christ, and as many as twenty-five at one time were received by the session into the church. Miss Carrie Andrews, Mrs. Mary Murray, and Miss Ida Murray rendered very efficient service in this mission. From time to time, the church employed missionaries to preach to this mission and that of Shieldstown. Among these were Rev. R. H. Hooke, Rev. L. H. Parsons, Rev. Herman Goff, and Rev. John F. Lynn. For various reasons, it was never deemed best to organize the Hillside Mission into





**REV. F. E. STURGIS, D. D.,**  
**1877-1884.**

Born at Riverside, Maine, 1841. Graduated from Amherst College, Mass., and Bangor Theological Seminary, Maine. Preached at Augusta, Bangor, Gardnier, Skowhegan, Me.; Second Presbyterian Church, Knoxville, Tenn., and First Congregational Church, Natick, Mass.



a Presbyterian Church. After the organization of Fort Sanders Church, the mission was allied with it for a few years, though the title to the property still vested in the trustees of this church. Of late years, one of the most devoted and faithful superintendents of the school was Arthur K. Kinneman, a member of Fort Sanders Church. So long as his health permitted, he was found at his post every Lord's day, whether the weather was fair or foul. While the Hillside Mission is not so vigorous as formerly, yet it is still rendering Christian service in a needy community.

In March, 1886, the session of this church appointed a committee, consisting of C. E. Lucky, William E. Gibbins, and W. O. White, "to ascertain the cost of a lot and building for a Fourth Presbyterian Church in North Knoxville." Soon after this, the Fourth Church was organized. The following members of this church were given letters to the new organization, and became charter members of it, some of whom are numbered with its strong workers today:

C. E. Lucky, Mrs. Julia Lucky, W. O. White, Mrs. Latitia D. White, David L. Ross, Mrs. C. E. Ross, Robert Irwin, Mrs. Mary Irwin, Charles T. Champion, Charles M. Emory, Mrs. Hattie C. Anderson, Mrs. I. A. Thomas, Miss F. L. McNabb.

The new organization was given generous aid by this church in buying its lot and in erecting its house of worship.

The Crozier Street Mission was inaugurated about 1891. It was conducted in a brick building at the corner of Cumberland avenue and what is now known as





Central avenue. Elders James Lynn and James Thomson were superintendents of the school. They, and the faithful teachers who aided them, maintained the work in that needy locality for about eight years. Then it was suspended, in view of the fact, that the People's Tabernacle was organized in the same locality for carrying on general mission work. The seats of the Crozier Street Mission were turned over to the Tabernacle, and to the Margaret McClung Home.

In 1898, Elder S. T. Logan suggested that it would be well to establish a mission school for the mountain children in Jones' Cove, Sevier county. The suggestion was prayerfully considered, and resulted in the Session recommending to the church to raise three hundred dollars in the year 1899, as the salary for Miss Hadden, who was employed as the organizer and teacher of the proposed school. The recommendation was accepted by the church, and Miss Hadden became its missionary. She was a native of Kansas, and was a most faithful, efficient and consecrated Christian worker. On the sudden death of her sister, who was living with her, she was reluctantly constrained to give over the work she so dearly loved, that she might comfort and serve her aged and sorrowing parents. She was succeeded by Miss Harriet Daily, of this city, a member of the Fifth Presbyterian Church. She and Miss Moore, her assistant, have rendered most acceptable and successful service in the school not only, but in the community where it is located. Miss Dailey is a graduate of the State Normal School, New York, and ranks among the best teachers of Tennessee.

At first, the school at Juniper, the name of the





**REV. W. E. IJAMS,**  
**1884-1885.**

Born in Ohio, 1830. Graduated from Washington College, Pa. Preached at Danville and Philadelphia, Pa.; Iowa City, Ia.; San Francisco, Cal., and Knoxville, Tenn. Died in Janesville, O., 1893.



post office, was held in a log cabin, and the teachers lived in what is known among the mountain people, as a "lean-to." In 1901, this church built at Juniper, a modern school-house with modern equipments; and in 1902, it erected there a convenient two-story cottage for the teachers. Upon these buildings the church spent more than one thousand six hundred dollars, and it is paying the annual salary of Miss Dailey, four hundred dollars. The school has an enrollment of one hundred scholars. Seven or eight of the older pupils have entered Maryville College, and the Normal and Collegiate School, at Asheville, N. C. It is generally conceded by many of the most intelligent people in Sevier county that the school at Juniper is one of the best institutions in it, and that its educational and Christian influence is felt far and wide.

In 1902, the Session considered the wisdom of starting a mission at Oakwood, a rapidly growing suburb north of the city, and where there was no Sunday-school. Mr. C. B. Atkin generously offered the church a lot if it would build a chapel upon it. His offer was accepted, and through the special efforts of Edward R. H. Maynard, John P. Kern, J. B. Jones, Charles H. Brown and Robert L. Foust, the members of the church and congregation contributed about eight hundred dollars for the erection of the proposed chapel. It was built in the early months of 1903, and dedicated to the service of God on the first Sunday of the following May. When the Oakwood Sunday-school was organized, Elder N. D. Barrows was appointed superintendent by the Session. In this capacity he served most faithfully and efficiently for more than three years. Among





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those who assisted him as teachers may be mentioned Miss Mazie and Miss Alice Barrows, Miss Norma and Miss Lucile Lundy, Miss Lena Painter, Mrs. James Anderson, Miss Annie Hilton.

The Baptist and the M. E. Church South planted missions on or near the same field, and in the spring of 1906 the M. E. Church bought a lot near our chapel with the purpose of starting a mission. As all these agents would more than meet the demands of the community, this Church sold its Oakwood Chapel to the M. E. Church in June, 1906, for just what it cost. It is proposed that this money shall be used in planting a school in the Smoky Mountains. As there are about seventy churches and missions in and near-by the city of Knoxville, we are conscious that our home mission work, as an individual church, may better be done in more needy regions.

During the present year the church has taken a "Parish Abroad," at Chining-Chow, China, which it supports at the cost of six hundred dollars a year. This station is in the West Shantung Mission, on the Grand Canal, and not far from the home of Confucius, the Chinese sage. In this station is the "May Rose Bachman Memorial Hospital." It was erected in 1892. Though small and inadequately equipped, the little hospital has ministered to more than ten thousand sick and needy people a year. It is doing a Christ-like work in one of the most needy places of China. Dr. Arthur Brown, Secretary of our Board of Foreign Missions, says: "I cannot speak too strongly of the importance of the field and of the influence that hospital is exerting. Think of it! That institution is the only hospital of any







**REV. THOMAS S. SCOTT, D. D.,**  
**1885—1887.**

Born in Enon Valley, Pa. Took literary course at Western Reserve College, Hudson, Ohio. Graduated from Union Theological Seminary, N. Y., 1877. Licensed to preach the gospel by the Presbytery of Mahoning, Ohio. Preached to First Church, Cleveland, Ohio; Westminster Church, Rockford, Ill.; Second Presbyterian Church, Knoxville, Tenn.; First Church, Vincennes, Ind.; Third Church, New Albany, Ind.; First Church, Marengo, Illinois.



kind whatsoever for the physical relief of between five and six millions of people, for there are no missionaries of any other denomination in that field."

One of the oldest organizations of the church is the Ladies' Aid Society, now known as the Ladies' Association. It was organized by Mrs. Lucy Cowan Alexander about the year 1867. By various means, it raised money to help the church in improving its property and in carrying on its work. It is still rendering efficient service, and promises to enlarge the sphere of its activity. Out of this organization grew the Margaret McClung Industrial Home, the first orphanage in the city of Knoxville. For a number of years, this institution was financially supported by the benevolently disposed members of various churches in the city. During its existence it cared for many homeless girls, giving them a good Christian, practical education; thus fitting them for useful service in the world. This institution only ceased its work when the county of Knox erected and maintained a similar home upon enlarged plans.

In the fall of 1873, the pastor, Rev. Nathan Bachman, organized the Home and Foreign Missionary Society of the church. It has been in active existence to the present time. Earnestness, unity of purpose, zeal and enthusiasm, have ever characterized it. From the beginning, the society took practical interest in the people of the near-by mountains and contributed to Christian work among them. Yet its sympathies and efforts reached out to the world. For years it contributed to the salary of Mrs. Herron in Korea, Mrs. Tedford in India, and Mrs. Kyle in Rio Janiero, South



America. At various times it has also contributed to mission work in Siam, Persia, China and other foreign lands. While the society has done much for home and foreign evangelization by its prayers and gifts, yet its reflex influence upon the spiritual life of this church has been one of its most helpful and blessed missions. Beginning with its organization, the names of the presidents of the society are as follows: Margaret Cowan McClung, Martha Hall, Martha Aiken, Mary A. Wilson, Lucy K. Scott, Rebecca A. Nelson, Janet Sutherland, Evaline French, Belinda McClung, Helen A. Hendrickson, Delia Havey, Angie W. Perkins, Ella L. Fisher and Lillian Webb.

During the past year the Young Ladies' Missionary Society was organized, and has for its object the acquisition of missionary intelligence and the dissemination of the Gospel in the home land and in foreign lands. Miss Ida Alexander is president of the society.

The second Christian Endeavor Society organized in Tennessee was the one organized in this church in the fall of 1887. Like many others, it flourished for a time and then declined in interest. Various causes contributed to this condition. At present, the society is active along its different lines of Christian work, and promises increased usefulness and efficiency. The president of the society is Mrs. Geneve Aull.

In November, 1899, the Ladies' Aid Society of this church considered benevolent work among the poor of the city. It was found that the Public Board of Charities, consisting of a few faithful men, and which had long rendered service to the community, had







**REV. ROBERT R. SUTHERLAND, D. D., L. L. D.,  
1887—1896.**

Born in Canada. Graduated from Knox College, the University of Toronto, and McCormick Theological Seminary, Chicago. Preached to Presbyterian Church at Tonawanda, N. Y.; Findlay, Ohio; Newark, Ohio; Knoxville, Tenn.; Danville, Ky.; Ramsey Memorial Church, Knoxville, Tenn. At present he represents the Ministerial Sustentation Fund in the Synod of Pennsylvania.



# THE LIFE OF JOHN EDGAR HOOVER

By J. Edgar Hoover, Director of the Federal Bureau of Investigation, U. S. Department of Justice.

With an Introduction by the Honorable Charles E. Hughes, Chief Justice of the United States.

Published by the Federal Bureau of Investigation, U. S. Department of Justice, Washington, D. C.

ceased to act. In view of this fact, it was suggested that a Woman's Christian Association should be organized, having one or more representatives from each local church, and that the Association should conduct the general charitable work of the city. In response to this suggestion, a meeting was called in the chapel of this church for the purpose of organizing such a society. The organization was duly effected, and Mrs. Florence K. Payne was elected its president. Long, patiently, diligently and unselfishly she served in this capacity. This Association has done great good in ministering to the poor, the sick, the suffering, in the name of Christ.

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This historical review fills us with commingled feelings. It begets in us gratitude to God for the many and prolonged mercies He has bestowed upon this church, for those who have been gathered into it, for the service they have rendered the Divine Master and a lost world, for the faith in which they lived and in which many of them have died, for the loving and tender memories which cluster about those who have departed, for the sweet hope that they have entered the better life and are now rendering the perfect service to the glorified Lord.

This review begets in us sore regret that this church has not more fully appreciated and more zealously improved her opportunities; that she has not more perfectly manifested the spirit and purpose of her Lord, in seeking the lost and extending His Kingdom to the limits of the earth; that the spirit of love, forgiveness, gentleness, and helpfulness has not more largely possessed and actuated



her members, and that their influence for good has not been more potent on the world.

This review begets in us, we trust, renewed consecration to our Lord; to more diligent and prayerful service in the church; to greater evangelistic effort for those who are outside the fold; to our own personal advancement in grace and holiness; to the purification of domestic and social life; to the advancement and maintenance of civic and political righteousness. If this consecration shall be real, practical and abiding, then the future of this church will be far more glorious than her past.

**"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."**  
(Eph. 3: 20, 21.)





**REV. ROBERT L. BACHMAN, D. D.,**

Born near Kingsport, Tenn., June 14, 1844. Graduated from Hamilton College, N. Y., 1871, and from Auburn Theological Seminary, 1874. Licensed to preach the gospel by the Presbytery of Cayuga, N. Y., and ordained by the Presbytery of Syracuse, N. Y. Pastor of Presbyterian Church, Fayetteville, N. Y., 1874-1880; First Presbyterian Church, Utica, N. Y., 1880-1896; Second Presbyterian Church, Knoxville, Tenn., 1896 to present time.





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